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THE LATIN ELEMENT IN BASIC ENGLISH

By B. L. ULLMAN
University of Chicago

THIS LITTLE PAPER had been planned, at Miss Lawler's suggestion, long before Basic English made the headlines as a result of the puff given it by Winston Churchill in his address at Harvard on September 6; but his advocacy of Basic, and the attendant publicity, make this article particularly timely. Churchill said that a committee of the British Cabinet was studying Basic English and its possibilities as an international language. In its issue of September 11, the *Saturday Review of Literature* reprinted an article on Basic which it had originally published in 1929. Newspaper columnists from Westbrook Pegler up (or down) have discussed Basic since Churchill's speech. The latest book on Basic is that by I. A. Richards, *Basic English and Its Uses* (New York: W. W. Norton and Co., 1943).

Basic English was developed in the 1920's by C. K. Ogden. To put it most simply, it consists of the 850 "most fundamental" English words which, it is claimed, are sufficient to meet the needs of international correspondence, science, and commerce. Thus it is intended as a substitute for artificial languages such as Esperanto, though it also has the purpose of serving as an introduction to standard English, which it is not designed to supplant.

It is not the purpose of this paper to go into the merits and weaknesses of Basic English. All I want to do is to indicate the extent of the Latin (and Greek) element in it. One would expect that the percentage of words of Latin and Greek origin in Basic would be small, since children's vocabularies and the first thousands of Thorndike's list of the most common words in English show a smaller classical element than the language as a whole (B. L. Ullman, "Our Latin-English Language," *Classical Journal* XVIII, 82; W. L. Carr, Eivion Owen, and Rudolf F. Schaeffer, "The Sources of English Words," *CLASSICAL OUTLOOK* XIX, 45). Yet the proportion of classical words in Basic is surprisingly high. Of the 850 words approximately 42 per cent are of classical origin, or, more specifically, 38.7 per

cent Latin and 3.29 per cent Greek. I say "approximately" because the origin of some words is obscure. My figures are neither maximum nor minimum. Some of the words of Greek origin not only came into English through Latin, but arrived in thoroughly Latinized form or meaning, as *air*, *copper*, *machine*, *story*, *school*. Compare the Basic list and its 42 per cent of classical words with a three-year-old boy's total vocabulary of 1771 words (over twice that of Basic) in which the classical element was only

THE CAISSONS GO ROLLING ALONG

Translated by A. W. HODGMAN
The Ohio State University

Per clivosa imus
Pulveroso tramite
Carri bellici praetereunt.
"Dextrovorsum ite!"
Strepunt carrucarii
Illi carri dum praetereunt.
Io, io, hui!
Clamant tormentarii.
Vos clare numeramini.
Quoquo ibimus
Notum hoc erit
Carri nam semper praetereunt.

28 per cent. Another three-year-old had a vocabulary of 2153 words, of which 25.6 per cent were classical. Comparisons such as these cannot be taken too seriously on account of differences in method and purpose, but they still are instructive. The same is true of a comparison with Thorndike's word count based on English reading selections. Of the first 10,000 words, 51.18 per cent are of classical origin; of the second 10,000, 67.33 per cent; of the entire 20,000, 58.94 per cent. To make the comparison more significant, I have analyzed the first 863 words (not including proper names) in Thorndike's list. This is as close as one can come to the 850 of Basic. Of the 863, only 27.05 per cent are from a Latin or Greek source, as against the 42 per cent of Basic.

This leads to a point that seems worth making. If Ogden is anywhere near right in his selection of "fundamental" words, then the most common words (as given in Thorndike) are not always the most important. That would seem to be obvious in any case, but it is not always realized. It might be interesting for someone to make a detailed comparison of Thorndike and Basic, more detailed than that in Charles C. Fries, *English Word Lists* (Washington, D. C.: American Council on Education, 1940), p. 74 ff. Fries shows that the overlapping in Basic and the first 1000 words of Thorndike is only about 50 per cent. High as the percentage of Latin-derived words is in Thorndike, it is still higher in the more important, significant, difficult, and "pedagogical" words (i. e., those which need to be specially taught).

A more detailed analysis of the etymology of Basic is revealing. Of the total list, 100 are given under the heading "Operations." These include pronouns, prepositions, conjunctions, and a few common verbs and adverbs. It is no surprise that only 5 per cent of these are Latin in origin. The main part of the list consists of 600 names of things, 400 "general" and 200 "picturable." Of the 400, 56.5 per cent are of classical origin; of the 200, 30.5 per cent are classical. Richards (p. 81) calls the 400 more important than the 200. Then come 150 words for qualities — 100 general, 50 opposites. Of the former, 46 per cent are classical; of the latter, 38 per cent.

In the article already cited I pointed out that pronouns, prepositions, conjunctions, and auxiliary verbs were really syntax words expressing relations, not vocabulary words expressing ideas. If, then, we omit the 100 "operators" of the Basic list, we find that 46.93 per cent of the remaining 750 are of classical derivation.

In his book entitled *How to Read a Page* (New York: W. W. Norton and Co., 1942), I. A. Richards lists 103 words which he calls "a hundred great words." Elsewhere he calls them the "most important" or "key" words, having the qualities of ambiguity, resourcefulness, and versatility. Those of Latin origin number over 65 per cent by my reckoning; of Greek, 3.88 per cent. In one of his books, *The System of Basic English* (New York: Harcourt, Brace and Co., 1934), C. K. Ogden lists 50

international nouns chosen by a committee of experts: 46 per cent of these are Latin in origin, 18 per cent Greek. Of 12 accepted names of sciences, 11 are Greek. This recalls the fact that some years ago someone put together a list of the 100 "most inspiring" words in the English language, without thought of their source. An analysis revealed that 66 were of Latin origin, 8 of Greek.

A few examples of words of Latin origin in the Basic list are *act*, *addition*, *apparatus*, *attraction*, *authority*, *cause*, *comfort*, *competition*, *digestion*, *distribution*, *education*, *fiction*, *invention*, *offer*, *respect*, *science*, *society*, *library*, *station*, *umbrella*, *conscious*, *material*, *military*, *separate*, *complete*. Perhaps only an Englishman would have thought of including *umbrella*!

All the words in Basic are so well-known that Latin will be of little help in teaching them to English-speaking pupils, though in some cases it will give a clearer image of the word (e.g., *fiction*), or an interesting slant (e.g., *advertisement*, *story*), or help with the spelling (e.g., *separate*). On the other hand, foreigners who know Latin (or a Romance language) will have an easier time with nearly half of the Basic vocabulary.

To conclude, the chief point of interest in Basic for Latin teachers and students is that so large a proportion of its tiny vocabulary is of Latin derivation. No English, not even Basic, can get away from Latin—and no English-speaking person can get along without Latin.



AMERICAN CLASSICAL LEAGUE CITATIONS

ON NOVEMBER 8, 1943, announcement was made that citations had been conferred by the American Classical League on Goodwin Beach, H. J. Haskell, John Kieran, Walter Lippmann, Dorothy Thompson, and Wendell Willkie. This was in accordance with action taken by the Council of the League. The handsomely printed citation document sent to each of the six persons reads as follows:

"The American Classical League, firmly believing that our modern American civilization has received a rich inheritance from the culture of Greece and Rome and that this legacy must be fully preserved for the welfare of our country and its citizens, present and to be, since a generation severed from its inherited past is no master of its present or its future, and furthermore wishing to bestow a token of honor upon those who are like-minded and whose time and efforts have been generously spent in upholding these ideals, hereby cites ——— for meritorious and distinguished service



A CALL

Readers of THE CLASSICAL OUTLOOK who noticed in their local newspapers any mention of the citations of the American Classical League are requested to send the names of the newspapers, and clippings if possible, to Professor Clyde Murley, Northwestern University, Evanston, Illinois, Chairman of the Committee on Publicity.



in behalf of the humanities in American life." This is followed by the signatures of the president and secretary of the League, the date, and the following quotation from Cicero's speech for Archias: "Quam multas nobis imagines non solum ad intuendum verum etiam ad imitandum fortissimorum virorum expressas scriptores et Graeci et Latini reliquerunt!"

In a letter accompanying the citations, President B. L. Ullman pointed out that citations are awarded only to those who have no professional interest in the classics, i.e., to those who do not teach Latin or Greek, and that this is the inaugural award. A small number of citations will be awarded annually. Professor Ullman also told something about the history and purposes of the League, and ended his letter with these words: "I trust that in receiving the citation you may feel some part of the pleasure we take in awarding it."

As this issue goes to press, all of the recipients have already replied, and it is obvious that they were surprised, flattered, and highly pleased. One of them wrote: "Few of the several honors which it has been my fortune to receive have given me as much satisfaction as the citation of the American Classical League. As a progressive I feel increasingly the necessity of maintaining the bridge with the past, and often wonder whether the pillar of the past is not being allowed to rot, in which case we fall with the bridge and must sink, or swim blindly into our future instead of walking confidently ahead." One of the recipients replied in Latin; readers of THE CLASSICAL OUTLOOK will have little difficulty in determining who it was!

The basis of the award is public activity in behalf of the classics. Mr. Kieran, Mr. Lippmann, and Miss Thompson have repeatedly defended them in their newspaper columns; Mr. Haskell has written a number of strong editorials in his newspaper, The Kansas City Star, and elsewhere, as well as two books on Roman themes; Mr. Willkie has spoken for the classics on a number of occasions;

and Mr. Beach, an investment banker by profession, is known for his enthusiasm for the use of the Latin language, and for his fine work in the American Philological Association and the Classical Association of New England, of which he has been president.



A PRECIOUS MOULDERING PLEASURE

By CHARLES C. MIEROW
Carleton College, Northfield, Minnesota

TEN YEARS AGO I enjoyed the rare privilege of spending seven months in Rome with my family. I was tempted to teach my little daughter the rudiments of Latin in the appropriate surroundings of the City that had thrilled to the eloquence of Cicero's "Ubinam gentium sumus!" and his "pleni omnes sunt libri." Yet as we were all trying to familiarize ourselves with the younger tongue that Dante brought to perfection, it seemed unwise to multiply difficulties by attempting to master two related foreign languages at once.

The next best thing was to begin here, in its very cradle, the study of Roman history. Remembering that in my freshman course at Princeton, a generation earlier, Professor Jesse Benedict Carter had used as textbook Morey's *Outlines of Roman History*, I tried to find a copy in the library of the American School of Classical Studies. I was both delighted and surprised to find there not only a copy, but the actual book that had been the property of my teacher! On its flyleaf were inscribed his familiar signature and —*mirabile dictu!*—the very assignments for my class in the academic year 1901-02. The mystery is, of course, solved by the fact that after leaving Princeton Dr. J. B. Carter was for a number of years Director of the American Academy in Rome, bequeathing his books to the library of the American School of Classical Studies upon his death.

A book gains in sentimental value with the passage of the years. Something of the owner's spirit seems to permeate its aging pages. The mantle of the earlier prophet and interpreter has, in a certain sense, descended upon the later possessor. We find it easy to comprehend why Catherine of Russia purchased, after his death, the library of Voltaire, whom she had so greatly admired although they had never met, exchanging views in his lifetime by letter only. It is eminently fitting that the books of Thomas Jefferson should repose in the Congressional Library in the nation's capital. We know how grateful the emperor Marcus Aurelius was to Rusticus for lending him, from his own library, the small volume

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EDITOR: LILLIAN B. LAWLER, Hunter College, 695 Park Avenue, New York 21, N. Y.
ASSOCIATE EDITOR: W. L. CARR, Colby College, Waterville, Maine
BUSINESS MANAGER: DOROTHY PARK LATTA, 31 East 12th Street, New York 3, N. Y.

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of Arrian's *Discourses of Epictetus*. How thrilling if that very manuscript of a work even then perhaps half a century old were still extant today! Suppose Abraham Lincoln had been privileged to read Aesop's fables not in a modern, printed edition, but from the actual manuscript which Socrates had with him in his prison at Athens in the year 399 B. C.!

Many of us cherish as a prized possession an autographed volume that once belonged to a beloved teacher. But it is particularly true of ancient codices that they frequently bear upon their vellum folios a record of vicissitudes: their travels, their changing abodes, their various possessors and lovers.

"A precious, mouldering pleasure 'tis
To meet an antique book"—

not least for this reason, and quite apart from intrinsic interest or value. So, for example, Manuscript Garrett Deposit 1450 in the Princeton University Library, which contains among other works the celebrated disquisitions on Noah's Ark by Hugo of St. Victor, gains an adventitious interest from the late inscription in French, written in a modern hand at the close: "Donné par un Espagnole au M.—e Giac le 7 novembre 1823 tiré du convent du popelette incendié." This manuscript, then, hailed originally from Poblet in Catalonia. Of M. Giac we unfortunately know nothing more.

In the Vatican Library in Rome there are thirty-five manuscripts of St. Jerome's early work dealing with the adventures of Malchus, the captive monk. Several of these contain incidental remarks of historical or personal interest. One of them was transcribed in 1459 by John Caldarificis de Monhabur, a priest and canon of the church of St. Florin in Coblenz. How did it happen to journey from the Rhine to the Tiber?

The most beautiful of this collection dates from the fourteenth or fifteenth century, and is illustrated with eleven

unusual pictures of incidents related in the story. On one of its pages we read (in Latin): "This book is the property of the monastery of Santa Croce in Gerusalemme"—one of the Seven Churches, and said to have been founded by Constantine to enshrine the relics of the True Cross discovered in Jerusalem by his mother.

Of another we learn that it was written by Antonius Ludovici de Loe-nout. The scribe responsible for *Vat. lat.* 5119 must have been nodding over his prayers when he ended the work by writing "Amem"! The Italian scribe who copied one of these manuscripts has immortalized himself by the statement: "Scripto e miniato per mano di me Feliciano da Verona a mio nome e instantia negli anni di Christo 1460 dil messe di Zenaro."

Yet another, from a collection previously the property of the Queen of Sweden, was once thoroughly water-soaked, so that the ink has become somewhat dim. It dates from the late eleventh century, and belonged to the monastery of St. Maximinus Miciacensis. The first folio has upon it the name P. Petavinus.

Another, which consists of small pages, clearly written, contains the statement (in Latin): "Here ends the epistle of St. Jerome concerning the captive monk, written by me, Brother Bartholomew of Milan, of the Order of Serving Brothers of St. Mary, at the time when I was a student in the convent at Florence. Amen."

Finally we find in one of these manuscripts, dating from the fourteenth century, the rubric: "De sene Malco et vetula simul habitantibus." At the top of the second column of the same folio is written, also in Latin: "Thou who readest, imitate what thou readest." Its first folio contains, in another hand, the memorandum: "I, Louis the priest, bought this Golden Legend before the door of the very holy chapel in Paris on Sept. 15th, 1543." He also records the price

that he paid: "13 solidis tur."

"Habent sua fata libelli." But the chief destiny and, one might say, privilege, of an ancient book is to transmit to posterity the aura of understanding and affection once shed upon it by some earlier possessor.



This department is designed as a clearing-house of ideas for classroom teachers. Teachers of Latin and Greek are invited to send in any ideas, suggestions, or teaching devices which they have found to be helpful.

CHURCHILL AND CICERO

Mr. Charles Freundlich, of the Forest Hills (New York) High School, writes:

"The perennial complaint of my students regarding the inordinate length of Latin periodic sentences received a signal setback recently when I quoted to my Cicero class a sentence from Winston Churchill's speech to Parliament delivered September 21, 1943. Two of my students volunteered to render it in Latin. It was amazing how well the sentence went into Latin. Other teachers and students might be interested in trying their hand at the same task. The sentence is as follows:

"It really is quite impossible for those who do not know the facts and figures of American assembly in Britain, or our own powerful expeditionary armies now preparing here, who do not know the dispositions of the enemy as between various fronts on which he is menaced or assaulted, or who cannot measure his reserves or resources and his power to transfer large forces from one front to another over the vast railway systems of Europe, who do not know the state of our fleet or of landing craft of all kinds—and this must be proportionate to work they have to do—who do not know how actually the means of landing will take place, or what are the necessary stages of build-up that have to be thought out beforehand in relation to what the enemy can do, it is impossible for those who do not know these facts, which are studied by hundreds of skilled officers day after day and month after month, to pronounce a useful opinion upon this operation'."

A CLASSICIST IN THE ARMY

A classicist who, for military reasons, must remain anonymous, writes as follows from an army training center:

"Fellow Classicists: Recently certain examinations were taken by a large group of soldiers who had been selected for specialized training. To qualify for these language aptitude examinations, as they were called, one must have either (1) studied some ancient or modern tongue, (2) be able to speak a common foreign

language fluently, or (3) be able to speak a remote foreign language fairly well. Now, although I know something about both Gaelic and German, I cannot speak even fairly well in either; thus only my training in Latin and Greek allowed me to qualify. After the results of the language aptitude tests were revealed, I was ranked first among the group of some four hundred who had taken the tests at the same time. I attribute this fact not to myself at all, but to God, who no doubt endowed me with a moderate portion of intelligence, and to the classical training which I had received. The examination was an exercise in translation and composition in a synthetic or devised language, the vocabulary and grammatical principles of which no person could possibly know. Since declension, conjugation, prefixation, and suffixation really made up all of the exercises, I was able to complete them almost perfectly within the allotted time. Now I have begun to study the Russian language and Russian culture in preparation for a post as assistant military governor or as a member of a diplomatic staff. Of course Russian is far from being a classical language; yet I find that we who have studied Latin or Greek, and especially we who have studied both Latin and Greek, fare much better in the course than do those with a Slavic background.

"Incidentally, I do believe that the strenuous physical and mental drill administered to the infantry of our army would tax the spirit of a Cato Major! However, I feel proud to have served in the United States infantry; and, as you know, all legionaries under the Roman system were foot-soldiers."

FOR TEACHING NUMBERS

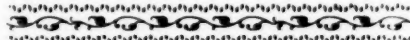
The use of "Bingo" games as a device for teaching numerals in the Latin class is not new; but Miss Marjorie Davis, of the Yuma (Colorado) High School, administers it in an interesting manner. She writes:

"I have found that my Latin classes really enjoy learning Latin numerals when we do so by playing 'Bingo.' The game can be bought at the game counter of any five-and-ten-cent store for thirty cents, or thereabouts. Sets have about twenty-five cards, so that everyone in the class can play. One student stands at the teacher's desk and calls the numbers in Latin, always stating under which letter of the word 'Bingo' the number is found. For example, he will say, 'Under the letter G, *duodeviginti*.' The students use beans or grains of corn as counters. I keep track of the numbers called, on the sheet provided for it with the game. When a child calls 'Bingo!' he must call the winning numbers back in Latin; if he cannot do this, he does not win the prize. Thus two pupils have practice

THE COMING OF THE WISE MEN

(On January 7, according to tradition)

Ecce Magi ab oriente venerunt Ierosolymam dicentes: "Ubi est qui natus est rex Iudaeorum? Vidimus enim stellam eius in oriente et venimus adorare eum." Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo, et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: "In Bethlehem Iudae; sic enim scriptum est per prophetam: 'Et tu, Bethlehem terra Iuda, nequaquam minima es in principibus Iuda, ex te enim exiet dux qui regat populum meum Israel.'" Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae, quae apparuit eis. Et mittens illos in Bethlehem dixit: "Ite et interrogate diligenter de puero, et, cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum." Qui cum audissent regem, abierunt. Et ecce stella, quam viderant in oriente, antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisi sunt gaudio magno valde et intrantes domum invenerunt puerum cum Maria matre eius, et procidentes adoraverunt eum et, apertis thesauris suis, obtulerunt ei munera, aurum, tus, et myrrham; et, responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam. — Matthew ii, 1-12.



every game in calling aloud the numbers, and everyone must learn them to know where to put the counters. Numbers from 1 to 76 are thus learned thoroughly and pleasantly. I usually give a piece of candy for the prize, and, strange to say, it proves an incentive for even the dullest pupils! I use one entire class period when we have the numbers in our lesson, and then we play once in a while when we have five or ten minutes extra. The device can be used in teaching numbers in French, Spanish, or any other language."

TODAY'S NEWS YESTERDAY

From Professor W. C. Korfmacher, of Saint Louis University, comes the following information:

The Classical Club of Saint Louis University has planned for its fifteenth year a most interesting program. The organization is composed of students in Saint Louis University and its senior Corporate Colleges — Fontbonne Col-

lege, Maryville College, and Webster College — and it works in conjunction with Beta Zeta Chapter of Eta Sigma Phi. Meetings are held on Sunday afternoons. There is a general program topic for the year, and each meeting is devoted, usually, to two ten-minute papers and two five-minute "pen pictures." Each of the four colleges is represented on each program.

The general topic for the 1943-44 meetings is "Today's Events in the Light of Yesterday."

The topic for the October meeting was "Names in the News." Papers were entitled, "The Greek Isles, Yesterday and Today;" "Today's Italian Towns That Cicero Knew;" "Ancient Syracuse, City of Splendor;" "Naples and Its Bay."

The November meeting was devoted to "Ships and More Ships." Papers included "The Building of a Navy — Athens before Salamis;" "From No Navy to Dominance of the Seas — Rome in the First Punic War;" "Themistocles, Athenian Strategist;" "A Famous Roman Admiral — Pliny the Elder."

The December meeting centered around the topic, "Back the Attack." The papers were "The Athenian *Leitourgia* or Public Contribution — How It Helped Build Armament;" "Digging Deeply — How the Romans Financed the Second Punic War;" "A Typical Banker of Fifth-Century Athens;" "A Typical Roman Banker of the Late Republic."

In February the club will consider "Glimpses of Global War." Papers will be entitled, "Struggle for Supremacy — Greece and Persia;" "World Wars in the West — Rome and Carthage;" "Greek Triumph at Plataea;" "Scipio Africanus the Elder, Conqueror of Hannibal."

The topic for the March meeting will be "Anticipations of Basic English." Papers will be on "Greek *Koiné*, Common Language of the East;" "Latin, Mother Language of the West;" "How an Ancient Traveler Knowing Greek Might Fare in the East;" "Examples of Latin As a Key to the Romance Languages."

The final meeting of the year will be devoted to "Ancient International Reconstruction." Papers will be entitled "Philosophic Ideals — the Stoic *Cosmopolis*;" "The Patriot in Cicero's *Dream of Scipio*;" "Marcus Aurelius, Stoic Emperor;" and "The World under Rome in the Second Century of Our Era."

Saint Louis University is also offering four "inductive lectures to graduate study in classical languages," on Sunday mornings. The lectures, given by members of the classics faculty, are open to the general public.



Have your students enter our annual Verse-Writing Contest.

WAR HITS THE CLASSICS

By MARS M. WESTINGTON
Hanover College, Indiana

A YEAR AGO last summer the National Education Association from its "mile-high" convention in Denver, Colorado, opened a series of assaults on our classical stronghold. On that occasion its dive-bombers began to release a number of "eggs," which in a few months reached block-buster proportions in the form of a recommendation to "release competent teachers of such subjects as Latin, Greek, and Ancient History for educational services more vital to the present needs of our country." In other words, classical education in our high schools is not to be rationed, but to be blacked out.

The various recommendations of the Association's Educational Policies Commission have already caused startling repercussions. During the last semester I had occasion to visit scores of high schools, large and small, in all parts of Indiana. In connection with these visits I made a survey of the war's effect upon the Latin departments in these schools. In the belief that the present situation and outlook in Indiana is quite typical of that in the entire Middle West, and probably in the nation as a whole, I am presenting through this medium the results of the investigation.

In general, the drastic changes in the course offerings of every high school have affected the enrollment in Latin in each of the four years. The High School Victory Corps has also contributed to the drop in Latin. The promoters of this organization were unquestionably inspired by lofty motives; but the establishment of the Victory Corps has brought such revolutionary changes in student interest that the stern god of war is rapidly replacing the gentle Muses. To be eligible for membership in the Victory Corps, a student must take courses which help directly in the war effort. The result is that many a student has turned literally from Latin to the lathe. A large number of girls have become interested in drafting, an occupation which leads to immediate, clean work with high pay. We have lost other girls who consider it their patriotic duty to work, and who are excused each day at noon for that purpose.

Because of the acute teacher shortage, principals have been forced to canvass their own faculties for potential instructors in mathematics and science. Consequently some Latin teachers who would normally have had Virgil, Cicero, or second-year Latin classes have been obliged to abandon these and to teach non-classical subjects for which there has been a heavy demand. Since the competition offered by higher industrial wages dims

the prospect of stemming the teacher shortage, the Latin offering will continue to be affected in each of the four years.

In the first and second years of Latin there is on the whole a decline in enrollment, largely because of the fact that students must eliminate one subject in order to take care of the so-called "practical" courses which have been added to the curriculum. A few schools, however, have been able to maintain the *status quo* and even to record an increase, to the point of having the largest freshman Latin class in the history of the school. Several schools which formerly had two or more sections of first- or second-year Latin either have reduced or are likely to reduce the number to one section, owing either to the lower number of students or to the extra demands upon the time of the Latin teacher. Moreover, some schools, especially the smaller ones, which in normal times have offered first- and second-year Latin concurrently, are now offering these courses alternately. The enrollment in Cicero and Virgil is also suffering as a result of additional classes in mathematics, commercial subjects, etc., and the superimposed physical education program. School principals, for the most part, admit that these changes are a lowering of academic standards, but they do not see how this can be avoided.

The present situation in our high schools represents no new trend in the educational world. It is merely the outcome of a cumulative process which has been going on for the last half-century, and which is now aggravated by the peculiar nature of modern warfare. In the cataclysm of war, culture invariably degenerates. The rapid development of skills in the various fields of science is a dominant prerequisite to victory. We should admit this. Moreover, there is no educational group to whom victory should mean more than to the classicists. We win today or tomorrow we cease to exist professionally. If we classicists and other humanists are not to disappear under the philosophy of a dictator, every activity must be subordinated to the winning of the war, and technological subjects must be given a prominent place in our educational program.

But the teachers of the classics, and other teachers as well, have a dual responsibility, which calls for a balanced academic diet. To see the situation in its proper perspective we must take a long-range view. This war will not last forever. Technical training is imperative for winning it, but the solution of peacetime problems does not come out of a crucible or a test-tube. Classical teachers, even in their own fields, have made and are making significant contributions to the winning of the war. But we should be interested also in developing at least a nucleus of young people who give definite promise of leadership — young

men and women who should be richly informed by a broad, basic education that will make them competent leaders of the future. To develop this competency they should be instructed in a wide range of subjects which will teach them to think and reason clearly. In addressing the students entering the University of Chicago a year ago, President Hutchins said, "We need technology to win the war, but technology will not win it. And technology alone will not establish a just and lasting peace. What will win the war and establish a just and lasting peace are educated citizens. . . . I reject in the strongest terms Mr. McNutt's assertion that non-essential courses must be replaced by subjects of immediate utility in winning the war. The courses which will be of greatest value in winning the war are not those of immediate practical utility, but those which will teach you as citizens to think." For obvious reasons the classics should be included in such a curriculum.

The shortsighted and unwise still treat the various inroads recently made on the classics as merely a phenomenon of war. Cautious realists, however, must view the potentialities of the "new learning" with a generous amount of suspicion. The present situation may be symptomatic of a general decline in cultural studies; and the latter will surely be set back at least a whole generation if we are sold much further down the river. In a sea of foes, let us neither scuttle our ship nor jettison its cargo. This is the time for all classicists to man the guns.



NIHIL EST QUOD LATINE DICI NON POSSIT

By GOODWIN BEACH
Hartford, Connecticut

Quo modo latine dicas?—

1. "To have a good time" — "Sibi bene facere."
2. "To enjoy one's self" — "Ingenio indulgere."
3. "To 'yes'" — "Assentari."
4. "To be too much of a yes-man" — "Nimis assentantem esse."
5. "To be petrified with fright" — "Timore torpere."
6. "To humor someone" — "Alicui morem gerere."
7. "To burst with laughter" — "Se risu rumpere."
8. "To 'bust' a lung running" — "Currando ramices rumpere."
9. "To get out of breath from running" — "Ex cursura anhelitum ducere."
10. "To have a cold" — "Gravedine laborare."
11. "To be suffering from a hangover"

- "Crapulae gravedinibus laborare."
 12. "To eat everything in sight" —
 "Corbitam cibi comesse."
 13. "To be in trouble" — "In luto
 haerere."
 14. "To flash a 'dead pan'" — "Os
 frigefactare."
 15. "To spoil a child" — "Puerum ni-
 mis delicatum habere."
 16. "To know better" — "Plus scire."
 17. "To give tit for tat" — "Par pari
 respondere."
 18. "To be one too many" — "Extra
 numerum esse."
 19. "To be in the same boat" — "In
 eadem esse navi."
 20. "To work forty hours at straight
 time, eight at time and a half" —
 "Quadraginta horas mercede operae,
 octo sesquioperae laborare."



CLASSICISTS AND WAR

By CHARLES J. TREACY
 Erie, Pennsylvania

LIKE THE OTHER liberal arts, the classics have suffered from the more forceful competition of the arts of war, which paradoxically must suspend, in order to preserve, liberty. In one way or another Mars has marshalled the professional classicist and student into his camp, and those who would survive must apply to his uni-formed commissariat. In a word, the classics have been damned as unessential.

Demosthenes complimented the Athenians on that versatility of culture which enabled them to practise to the full the arts of peace in peacetime, and the arts of war in wartime. Through this very adaptability they were first in peace and not less first in war. By contrast, the Spartan obstinacy of life paralyzed Sparta even in wartime with a *rigor mortis*. The true modern devotee of the Greek integrity of life does not shrink from any turn of the cycle of life. He knows that from ancient times the dark ages of every war are followed by the light and leisure which are the feet of the Muses. He knows that the classics are perennial flowers having in themselves, and not by virtue of our cultivation, the stuff of immortality that brings them out in the perennial springtime.

The observation of Demosthenes on the Athenian tradition of timeliness is reinforced and qualified by the Greek philosophers Aristotle and Plato. Value is dualistic. Sometimes things are good, at other times they are bad. Control and virtue consist in taking them in season and letting them alone out of season. Moreover, they may be good in one part at one time, and good in another part at another time. In the congruence of time with eternity it is such a compromise that is practicable.

Accordingly, though the classics are out for the duration in one way, they are vital in another. The grammar, philology, and literary excellencies of the classics, like the other adornments of peacetime, are irrelevant at the sword's point. To a large extent the frost of necessity has fallen on these finer shoots of peacetime. But the trunk and branches, stripped of their distinguishing foliage of dialect and accidence, were never so necessary. We need wisdom for the council table of peace. It will be harder to find than armaments. The relevant use of the classics has grown deadly adult and serious: instead of declensions for our moppets we are asked to contribute or "lend-lease" the ancient legacy of political and philosophical wisdom to our councillors. The challenge is in itself an honor if we can answer it.

The President of the United States, whilst condemning armchair strategists who plunge into technicalities untrained, has wisely called on men of thought and wisdom to contribute from their stores to the guidance of busy statesmen trying to formulate a future peace treaty and remake a world. He would be the first to admit that a Plato or an Aristotle is not less necessary to the deliberations of Congressmen than Hannibal's or Caesar's logistics are to the cadets of West Point or Annapolis. A world reconstruction needs a wide vision and an acquaintance with those eternal and general principles of life which the Greek philosophers gave their time and lives to formulate.

To withdraw to our ivory towers in the face of such a challenge, like the philosopher condemned by Plato because he refused to become king, were very unclassical. Plato himself was no arid academician. Besides constructing a theoretic republic, he tried his hand at a practical one in Syracuse. Socrates stood firm on Potidaea against the national foe. Cicero was *Pater Patriae*, and Virgil, Seneca, Horace, Caesar, Demosthenes were all men of their time, though touched with the eternal. Public spirit was the virtue *par excellence* of the Roman who gave us his classics, and the Greeks that we read and love were no mean city statesmen. So while the modern Spartan clamors for our earth and water, the twentieth-century Socrates will likely be found at Potidaea, Amphipolis, or Delium, or giving tongue to his inherited wisdom in the Agora.

Such a Ciceronian shift from the study of rhetoric to its application in the rescuing of the state from its modern Verres and Catiline would be a more timely advertisement of the classics than the *ad nauseam* repetition of its utility for English composition, which is more of a parody of merit than an *apologia*. The question itself always seems to be as futile as why you love your mother, or

why a Frenchman prefers a 1917 vintage to a 1916. Heaven explained to a horse would reduce to hay. But when boards of education ask these difficult questions, especially if they be the huckster-minded sort, we can point to the vitamins of substance and wisdom which support the bouquet and sweetness, and which can nourish the mind of the wise law-maker towards the forthcoming cosmic reconstruction.

But it is our peculiar task to point ancient lessons to modern uses. We must not be so overwhelmed by the wisdom of the ancients as to refuse to do more than admire. Even they furnished us the phrase and motto of the would-be expedient "*carpe diem*" and "*cognosce occasionem*." The war may well revitalize and rehumanize the classics if it jolts them out of a too factitious existence in the classroom where their criteria tend to stagnate as "term tests" and "final examinations." Brought back to the main stream of life in forum and field, and tested in the crucible of life, they may restore the Greco-Christian conception of life, with its sanities, from -isms that have fouled our generation. And such a readaptation is directly in line with the slogan of the humanist, "*Homo sum: nihil humanum a me alienum puto*."



HUMANITAS

By W. ESDALE BYLES
 Hunter College of the City of New York

In omni genere sermonis, in omni parte humanitatis dixerim oratorem perfectum esse debere. (Cicero. *De Oratore* i, 16, 71)

IN A REMARKABLE passage entitled "Culture as Aim," Professor John Dewey (*Democracy and Education*, 142-144) insists that the aim of education should be social efficiency. That the aim of education, so far as this world is concerned, should be social efficiency every true educator will agree. But when Professor Dewey makes culture and social efficiency synonyms (p. 144), he is simply confusing means and ends—a confusion which pervades the whole book and leads him to imply that humanists aim at nothing more than an "inner" (sic in text, p. 143) personal perfection as the ultimate end of education.

Humanists do look for culture, and culture is for the sake of inner personal perfection. But culture they regard as a means, not as the ultimate end. Is not culture of land practiced for the purpose of giving the land an "inner" material perfection? Professor Dewey thinks this inner material perfection is the ultimate end of agriculture (*ibid.* p. 124 *fin.*), not a means of assuring good crops, though he stoutly maintains, with the humanist, that human culture is not the

ultimate end of education. The humanist regards human culture as a means to inner personal perfection, as making the person a better person (Cicero would have said *humaniorem*). This is itself a means of assuring through life worthy thoughts and worthy deeds, thoughts and deeds worthy of a human person, who, being essentially a member of society, is made "socially efficient" only in this way.

Herbert Spencer (*Education, Intellectual, Moral, and Physical*) makes inner perfection the ultimate end of education. But the culture which he aims at is in the main, if not entirely, a purely material culture, like that which the farmer aims at in the land. The end he aims at is a perfect animal, not a perfect man, and this end is not a means to anything beyond. The three essentials of education, according to Spencer, are a knowledge of physiology so that we may be able to maintain good health, a knowledge of the crafts and other sciences so that we may be able to earn a living, and a knowledge of how to rear a family. In addition to these three essentials Spencer approves of a study of what he calls "the natural history of society" (*op. cit.* edn. N. Y., Allison, 1860, p. 59 hpaf), in order that we may learn how to perform the functions of citizens, and then, but entirely subordinated to what has gone before, we may study *belles lettres* and the fine arts. These last affect only the leisure part of life, and "as they occupy the leisure part of life, so should they occupy the leisure part of education" (*ibid.* p. 68 *ca. init.*).

In his elaboration of the "natural history of society," Spencer inadvertently gives us an almost complete vindication of the position of the classical humanists. "We want to know," he says, "all the facts which help us to understand how a nation has grown and organized itself" (p. 59)—its government, especially the "structure, principles, methods, prejudices, corruptions;" its religious organization, and, with this, ceremonial, creed, religious ideas and fervor; social observances, titles, salutations, and forms of address; popular life outdoors and indoors; the relations of the sexes, and of parents to children; the superstitions, myths, and charms; the industrial system, and trade and labor regulation; communications and circulating medium; the industrial arts, and the quality of their products; the intellectual condition of the nation, educational system, scientific interest, and philosophy; fine arts, music, and poetry; daily life of the people, their food, homes, and amusements; the morals, laws, habits, and deeds.

Nobody is more insistent than Herbert Spencer that the natural history of the material universe should be learned, not out of books, but by observation and comparison. It is difficult to believe that in the study of the natural history of

society he would have students memorize facts collected and tabulated by specialists. The classical humanist would have children study man in the same way as Spencer would have them study the irrational world; the humanist teacher would merely help in the process of finding out, which is natural to the child (Thomas Aquinas, XI, *De Verit.*, a. 1). In the study of man we have to study principally his thought, and this

ACCOST SABOTEURS

of the classics with the opinions of people *who know!* Let no attack go unanswered! When someone in your community cries aloud for a suspension during the war of the study of languages and literatures, and particularly of Latin, see that he receives a copy of "Why Latin and Greek Should Not Be Discontinued in Our Schools." In this pamphlet, such writers as Wendell L. Willkie, Justice Wiley Rutledge, Vice-President Wallace, Dorothy Thompson, Walter Lippmann, John Kieran, Lt. Com. Alvin C. Eurich, J. Edgar Hoover, and others maintain in no uncertain terms the importance of the classics for our civilization *today*. Copies of the pamphlet may be obtained from the American Classical League, Vanderbilt University, Nashville 4, Tennessee, at the following rates: Single copy, 5¢; 10 copies, 40¢; 25 for 75¢; 50 for \$1.25.

we can observe only in his literature.

Spencer, who had very little formal tuition in his youth, thinks that the main aim of the classical humanist is "elegance and correctness of style" (p. 67 hpaf). *Culte dicere* is a sign of good education, it is not the end. *Culte dicere* may be also a means used by educators. A child has not got the thought out of an author until he has learned to express that thought, and express it well. In the main, *culte dicere* is a sign of good education; it is no more its aim than the glow of a peach tree laden with ripe fruit is the end which nature intended for the life process of the tree. The confusion of signs and of means with aims accounts for the fall from every crest of a high culture to the ensuing trough of a middle-mindedness. It was the pursuit of logic for its own sake which led to the fall of scholasticism; it is the pursuit of literary style for its own sake which has led to the materialism of modern schools. Did we not, during the last few generations, teach our young to drink the milk of their (Greek and Latin) mothers for the sake of its taste, rather than for the sake of its nourishment?

To return to our starting point, *culte dicere* is a means to social efficiency, a fact of which Leo XIII reminded us when he coined the phrase *maxima conciliatrix loquendi facultas*.

AGRIPPINA THE ELDER— A PORTRAIT

A Condensation of a Paper
By EDWIN W. BOWEN
Randolph-Macon College

AGRIPPINA THE ELDER was descended from the Julian and the Claudian stock, being the granddaughter of Augustus Caesar and the Empress Livia. Her father was Vipsanius Agrippa, Augustus' prime minister; her mother, the beautiful, cultured, pleasure-loving and reckless princess, Julia. She married Germanicus, the son of Drusus and Livia, in 5 A. D. Unlike her erring mother Julia, Agrippina regarded the bonds of matrimony seriously, and proved herself a faithful and devoted wife. She was a very virtuous woman, and as chaste as an icicle; yet she had certain defects of character which finally brought about her downfall and exile. Conspicuous among these defects of her character may be mentioned her towering ambition, her impetuosity, her passionate nature, and her lack of poise and good judgment—all of which were particularly evident in her conduct, after the death of her husband.

Germanicus Caesar, as her husband is known in history, was a popular favorite at Rome, among both upper classes and common people. His father had been the first Roman general to penetrate the forests of Germany as far as the German Ocean; and it was in recognition of his exploits in Germany that the surname of Germanicus had been bestowed upon him and his family, after his death in 9 B.C. Germanicus was born in May, 15 B.C., and was adopted into the family of the Caesars at the age of nineteen. He served as a soldier under Tiberius in his campaigns on the Rhine and the Danube against the Germans and Pannonians. Germanicus was far more popular than his uncle Tiberius, whom Augustus designated as his successor—with the stipulation, however, that Germanicus should succeed him.

Though Tiberius had been designated as Augustus' successor, still there was a strong element among the people that disliked him intensely and desired that Germanicus should be made emperor instead. However, it is to be said to the credit of Germanicus that he refused to countenance this movement or to lend his support to it, but remained steadfastly loyal to Tiberius. Agrippina, on the other hand, did not exercise the same restraint and self-control, but aided and

abetted the movement. It developed into a formidable party, called by some writers the party of Agrippina.

In the year 14 A. D., Tiberius dispatched Germanicus to Germany to assume command of the Roman legions on the Rhine and to quell a threatened revolt under the leadership of Arminius. Disregarding Tiberius' instructions not to provoke a general revolt of the Germans, Germanicus attacked several of the tribes and routed them near the scene of the memorable defeat of the Roman general Varus in the Teutoberger forest — a defeat which had proved a staggering blow to the prestige of the Roman legions. He even captured Thusnelda, the wife of Arminius, the German hero. Agrippina accompanied her husband on these expeditions, and her ambition doubtless provided some of his driving power and aggressiveness. When the report of his successful exploits in Germany reached Rome, the Senate voted Germanicus a triumph. Though reluctant to leave his expedition against the Germanic tribes incomplete, still he proceeded with Agrippina to Rome in order to celebrate the triumph decreed him. Amid the acclamations of the Roman people he was proclaimed a national hero. He exhibited the captured Thusnelda in his triumphal procession, to the great gratification of his fellow citizens.

The triumph over Germanicus desired to return at once to Germany to complete his conquest of that country. But Tiberius, fearing that by his temerity Germanicus might stir up all the German tribes to revolt, deemed it better policy to transfer the venturesome general to another field of activity, and to dispatch his son Drusus to supersede him in Germany. This replacement of Germanicus by the emperor's own son produced some repercussions and vigorous protests at Rome, especially among the supporters of Germanicus and Agrippina, who alleged by way of recrimination that Tiberius was envious of Germanicus' successful achievements on the Rhine and wished to deprive him of the opportunity to follow up his successes. No doubt Agrippina encouraged these recriminations, for she was eager always to advance her husband's prestige, and cherished the belief that Tiberius entertained a hostile attitude to Germanicus.

Tiberius soon assigned Germanicus a new commission to the East, at the same time sending along the conservative Calpurnius Piso as proconsul of Syria, perhaps as a check upon the rash young general. Whatever Tiberius' motive, the mission proved disastrous and tragic for both envoys. Germanicus, with Agrippina accompanying him, proceeded in no great haste to his new post, being shown marked attention in Athens and elsewhere en route, much to the displeasure of Piso, who delivered a rebuke therefor to the

citizens, and a veiled censure to Germanicus. Piso evidently conceived it his duty to keep Tiberius informed on Germanicus' every move: for when Germanicus visited Egypt, partly to see its antiquities and partly to inquire into the state of affairs of that province, Tiberius censured him with some asperity for entering a country which did not come within his jurisdiction. As a result of this episode Germanicus felt that Piso and Tiberius, acting in concert, were bent on bringing about his undoing.

Meanwhile, Germanicus established



AN INSCRIPTION

Translated by ARTHUR WINFRED HODGMAN
The Ohio State University

At the southeast end of the bridge at Concord, Massachusetts, the following inscription is carved in stone over the grave of two British soldiers:

They came three thousand miles and died

To keep the Past upon its throne.

Unheard beyond the ocean tide

Their English mother made her moan.

—James Russell Lowell, 1849

The inscription might be rendered into Latin as follows:

MILLE HVC TRANSVECTI LEVGAS
MORTEM OPPETIERVNT
PRAETERITA INTENTI CONTIN-
VARE THRONO.
TRANS MARIA INGEMVIT NEC
QVISQVAM EXAVDIIT ILLAM
AMISSOS GENITOS ANGLICA
MAESTA PARENS.



headquarters in Armenia. Tacitus, whose sympathies as a historian are manifestly with Germanicus, makes it appear that Piso endeavored to embarrass and harass Germanicus in every possible way, implying that the emperor by secret instructions had given him superior authority to this end. At length, in order to settle the question of authority, since so much friction had developed, Germanicus and Piso agreed to hold a conference at Cyrrus, near Antioch. Violent scenes between the two men ensued, with mutual recriminations; and Piso, feeling that his position was untenable, resigned his commission. At Antioch he learned that Germanicus had been taken suddenly ill — a fact which caused him to delay his return to Rome. Later, on being informed that Germanicus was convalescent and that the people were preparing a demonstration to express their gratification, Piso

ordered his lictors to suppress the demonstration. He then left for Seleucia to take ship for Rome, but again delayed his departure on receiving news that Germanicus had sustained a relapse.

Meanwhile, he dispatched messengers ostensibly to express his sympathy; but Agrippina and Germanicus interpreted his motive as sinister, assuming the messengers to be spies. Germanicus, now very angry, and overstepping the bounds of his authority, ordered Piso forthwith to leave the province, and he left, setting out for Rome. Germanicus did not recover; but before he died he summoned a number of his friends, informed them that Piso and his wife Plancina by their nefarious machinations had brought about his approaching death, and adjured them to avenge his murder and have his murderers brought to justice. Then, turning to Agrippina, whose relentless and vindictive spirit he feared might result in her own and even their children's ruin, he besought her "by her thoughts of him, by her love for their children, to divest herself of her passionate and unrelenting spirit and yield to the fate that had overwhelmed her, and when she returned to Rome not to provoke those for whom she was no match" (cf. Tacitus, *Ann.* ii, 72).

Agrippina was firmly convinced that Germanicus had been poisoned by Plancina and Piso. Accordingly, she had the body stripped and exposed in the forum at Antioch, in the hope that the signs of poison might come to view. Tacitus (*Ann.* ii, 73) says that opinions were divided as to whether it bore the marks of poison or not; Suetonius (*Calig.* 1) affirms that the body did display marks of poison — dark spots, and foam at the mouth.

Agrippina had the body cremated and the ashes with the heart gathered into an urn; with her household she then took ship for Rome. On this sad voyage she saw the ship of Piso who, on receiving tidings of Germanicus' death, turned back to resume his command in Syria. But because of the ill-concealed pleasure of Piso and his wife at Germanicus' death, the populace was so infuriated that it would not receive them, and the soldiers even refused to recognize Piso as governor of the province, forcing him and Plancina to withdraw and return to Rome.

When Agrippina with the funeral conveyance arrived at the port of Brundisium, a vast assemblage of people was present to pay their respects. Tiberius had sent two praetorian cohorts as a mark of respect to his adopted son's memory. The tribunes and centurions received the ashes and bore them on foot, accompanied by unadorned ensigns and reversed fasces, all the way to Rome. All along the route people turned out in vast numbers to pay the last tribute of respect; but, for

some reason, neither Tiberius nor Livia attended the funeral rites.

After the obsequies of Germanicus, his friends undertook to avenge his death by legal procedure against Piso and Plancina. By way of exculpating himself Piso submitted accusations against Germanicus. The evidence established that Piso had been guilty of embroiling the province in civil war by harassing Germanicus, but not that he had had him poisoned. The populace staged a hostile demonstration during the trial, shouting that if Piso was acquitted he would be torn to pieces. Tiberius ordered the crowd dispersed and order established. Before the end of the trial, Piso, alarmed, and fearing that his doom was sealed, committed suicide, and thus the trial came to an abrupt conclusion. The intercession of Livia for Plancina, who deserted Piso during the trial, resulted in her escape. However, this act served to embitter Agrippina against Livia as well as against Tiberius.

Agrippina was thirty-two years old at the death of Germanicus in 18 A. D. She had three daughters and three sons living, and had lost three other children in infancy. The happiest years of her life had been those which she spent with her husband in the province of Germany. There she had occupied a position of honor and favor with the Roman legions under Germanicus, making visits of inspection with him among the various legions of his army. Her life at Rome henceforth under Tiberius' rule did not hold out any prospect of happiness, especially as she knew full well that both Tiberius and Livia were unfriendly, not to say hostile, in their attitude to her. Nor did she exert herself in the least to win their favor. On the contrary, her lack of restraint and poise, combined with her unbridled tongue, no doubt, gave Tiberius and Livia much provocation and many a headache. She possessed an ungovernable temper, and was persistent in her resentment. Baring-Gould even advances the theory that her mind was disordered. Furthermore, she believed that Tiberius had extended his persecution of herself even to her relatives. Once, when one of her kin, Claudia Pulchra, was charged with the crime of poisoning and adultery, Agrippina, believing the allegation was aimed at her, and not at her kinswoman, sought out Tiberius, and found him before a statue of Augustus offering an oblation. "What!" she exclaimed. "Offering victims to the deified Augustus, at the same time that you persecute his children? . . . The true images of Augustus are his living descendants, in whose veins flows his celestial blood. Claudia now in peril is one of these. She is set up as a target because she loved me devotedly." Holding Agrippina's hand, Tiberius replied in Greek verse, "My little woman,

no hurt is done that thou dost not reign," and without further remark he departed from her presence. (Cf. Tacitus, *Ann.* iv, 52; Suetonius, *Tib.* 53.)

One evening Agrippina attended reluctantly a state dinner at the imperial palace, and was seated in a place of honor next to Tiberius and Livia. Gossips had hinted to her that guests were sometimes poisoned at feasts. She sat in silence without eating a particle of food; and when Tiberius himself handed her a rosy apple, she passed it over her shoulder to a servant, bidding him throw it away. Tiberius, obviously offended, turned to his mother and remarked, "Is it any wonder if I behave with severity toward a person who publicly brands me as a poisoner?" (Cf. Tacitus, *Ann.* iv, 54, with a quotation from Agrippina's *Memoirs.*)

History seems to warrant the inference that Tiberius desired to heal the breach between himself and his niece Agrippina; but she was so resentful and vindictive that she rejected his overtures with deep suspicion and distrust. He even indicated to the Senate, after the death of his son Drusus, that it was his intention to adopt her sons. Yet she remained obdurate and implacable, despite her intense ambition that one of her sons should be emperor of Rome. She threw all prudence and forethought to the winds, thus paving the way for her remorseless enemy Sejanus to ingratiate himself into Tiberius' favor and bring about the destruction of herself and her sons as well. When this unscrupulous and treacherous minister of Tiberius had won the emperor's confidence, seeing that Agrippina and her supporters had built up a party of opposition to Tiberius, Sejanus determined to crush Agrippina and the family of Germanicus. He persuaded Tiberius that Agrippina and her sons Drusus and Nero were plotting to overthrow him and to secure control of the throne. The result was that they were all tried on false charges trumped up for the purpose, and condemned to banishment. Nero was exiled to one of the Ponza isles, where he starved to death. Drusus was taken before Tiberius (now residing at Capri) and sent thence to Rome, to be confined in a subterranean prison of the imperial palace. Agrippina was impeached and condemned and banished to the island of Pandataria, where she languished for three years in prison, and finally died of self-inflicted starvation.

Thus Sejanus achieved his full purpose of crushing out the house of Germanicus by his nefarious machinations; but his overweening ambition to make himself emperor over-reached itself, and resulted in his own destruction. One of the sons of Agrippina, the mad Caligula, was spared, was adopted by Tiberius, and lived to succeed Tiberius on the imperial throne. However, the unhappy Agrippina

did not live to see a son of the house of Germanicus upon the throne of the Caesars.

BOOK NOTES

Note—Books reviewed here are not sold by the American Classical League. Persons interested in them should communicate directly with the publishers. Only books already published, and only books which have been sent in specifically for review are mentioned in this department.

Guiding Learning in the Secondary School. First Year Latin, pp. 149. \$.75; Second Year Latin, pp. 110. \$.60; Third Year Latin, pp. 115. \$.60; Fourth Year Latin, pp. 90. \$.50. Wilmington, Delaware, 1941: Wilmington Public Schools, Department of Adult Education and Curriculum Development, Eleventh and Washington Streets.

A study of curriculum building was started in Wilmington, Delaware, in 1930. As a part of this work a course of study for Latin was planned with the assistance of Professor W. L. Carr who was one of the directors of the national investigation into the teaching of the classics in secondary schools, conducted under the aegis of the American Classical League. Each volume contains a section on the "Guiding Principles for Education in the Wilmington Public Schools" and "Latin in the Curriculum." In the third section, devoted to the year's work in Latin, units are presented covering (1) "Reading of Latin," (2) "Learning about the Roman's World," and (3) "Application of Latin to English." The amount of reading to be covered, suggested activities, and bibliographies for the teacher and student are interesting and full of suggestions. Those who are working on curriculum revision or who wish help on mapping a Latin course will find these volumes helpful. One could wish that more care had been taken in the bibliographies. For example, the source of material from the American Classical League Service Bureau is given in "First Year Latin," page 39, as the Latin Service Bureau, on page 149 as Classical Service Bureau, and in Second Year Latin, page 37a, as Classical Service Bureau also. In addition, it seems strange to find no mention of the use of the Latin club in school work, a supplementary activity of much value when wisely used. —D.P.L.

Studies in Greek Genealogical Chronology. By Donald Wilson Pratkan. Lancaster, Pa.: Lancaster Press, 1943. Pp. vii + 113. \$2.00.

Just how old was Nestor? And who were some of his successive contemporaries in his well publicized three-generation life? (*Iliad* I, 250-252). And just

how long is a *genea*, as the term is used by various early Greek historians in dealing with questions of chronology? These are questions which Dr. Prakken seeks to answer. In Chapter I, he discusses the use of the term in Homer, Hesiod, and the lyric poets; in Chapter II, its use in Herodotus and in Lydian, Median, Persian, and Egyptian chronologies; in Chapters III and IV, its use in Thucydides and Ephorus, respectively. The author's conclusions are: that by *genea* Homer meant merely "a group of contemporaries who participated together in some event such as the expedition against Troy;" that Hesiod used the term to mean a "life time;" that Heraclitus first defines *genea* as the "length of time between the birth of a man's son and grandson;" that Hecataeus of Miletus first applied the principle to genealogical chronology, "apparently giving the term a value of 40 years;" that Herodotus gave the term "sometimes a value of 40 years and sometimes a value of 33-1/3 years;" and that Ephorus, in his attempt to bring early genealogical chronology down to historical times, "employed a generation probably of 35 years."

The book is well documented and contains several helpful chronological tables. There is also a three-page bibliography and an eight-page double-column index. The author dedicates his book to his doctoral sponsor at Columbia University, Professor Kurt von Fritz. —W.L.C.

Review Lessons in Latin Prose. By H. Monroe Whitney and Charles W. Eliott. Edited by Dr. S. Treat Stanley. New York: College Entrance Book Co., 1943. Pp. 60. 50¢.

This attractive workbook is designed for the use of students preparing for the "Latin Two Years" examination of the New York State Regents or the College Entrance Board. It contains thirty-three exercises on forms, grammar, and prose composition, each of which is designed as a weekly class lesson. The plan of the book is varied pleasantly from exercise to exercise. There are paradigms to be completed, sentences to be translated as a whole into Latin, sentences in which two or more significant words are to be put into Latin, synopses to be written, rules to be formulated, idioms to be practiced. There are reviews to be written as examinations; and the busy teacher will be pleased to note that the percentile value of each question is clearly indicated. There are extra assignments for superior students, and, at the end of the book, there are sixty sentences culled from actual examinations set by the Regents and the College Board in past years. The book seems sound and usable. The few typographical errors will be detected readily by the teacher; and the student will enjoy writing his "prose" in the

appropriate blanks on the neat printed pages. —L. B. L.

Kottabos. By Zaida Packard Edwards. Boston: Bruce Humphries, Inc., 1943. Pp. 128. \$2.00.

This is a volume of verse with a wide range of subject matter. The title of the collection was chosen by the author to symbolize her "game of words . . . tossed into the bowl of rhythm." Several of the poems have Latin titles or classical themes—e. g., "Annus Mirabilis," "Quo Vadis," "Town and Country Life," "Harmony," "Come High—Come Low," "A Roman Christening," etc. —D. P. L.

Notes And Notices

An important article entitled "The Present Status of the Classics in the Higher Institutions," by Mars M. Westington, appeared in *School and Society* for October 16, 1943, pp. 308-309.

"The Ancient Classics in the Modern World," a paper read by Charles C. Mierow at the annual meeting of the American Classical League in 1941, appeared in the September, 1943, issue of *The Catholic World*.

"The Folly of Sealing English in a Modern Vacuum," an article by A. M. Withers, in *School and Society* for October 2, 1943, pp. 260-261, will interest teachers of the classics.

At the Ohio Classical Conference, held in Toledo on October 28, 29, and 30, 1943, announcement was made of an essay contest for high school students of that state, to close April 15, 1944. The subject of the essay is to be any topic connected with the person, life, or works of Caesar. The first prize is to be \$25 and award of a trophy for one year to the school of the winner; the second prize is to be \$10. The same organization awards an annual scholarship of \$100, by competitive examination.

News comes from the High School at Marshall, Texas, that as a result of Latin Week activities last spring the Latin enrollment for this year shows an increase of more than five hundred per cent over that of last year! Mrs. Wm. Sullivan was faculty sponsor of Latin Week.

Miss Lois Sandison of the Brearley School, New York City, reports that members of her Class XII presented a version of the Orpheus-Eurydice myth this fall. Narrators dressed in dark blue robes, who had memorized the lines during the summer, recited a synthesis of passages in Latin selected from Ovid's *Metamorphoses*, Book X, and Vergil's *Georgics*, Book IV. Against a background of dark curtains the episodes were acted out by students dressed in white Greek

costumes to give the effect of a bas-relief. Choral accompaniment and flute solos were from Gluck's *Orpheus*. The drama and music departments cooperated in this undertaking.

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